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# THE MISSIONARY HERALD

VOLUME LXXIII.—NUMBER 8

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# THE MISSIONARY HERALD.

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## CASTE AS AFFECTING CHRISTIANS IN CEYLON.

BY REV. W. W. HOWLAND.

[MANY thoughtful readers of the Missionary Herald will be glad to see concise statements in regard to the present influence of *caste* upon the native Christian community in India, or Ceylon, from a man of so much experience there, and of such candor and good judgment, as the elder Mr. Howland, of Ceylon. He has recently written upon the subject in response to inquiries addressed to him by the secretary of the American Board, and his communication will be given here with only slight abbreviation.]

You inquire as to the influence of *caste* among Christians connected with our mission. I doubt whether *caste*, as affecting social relations, can be said to be "practically done away" among Christians generally, if anywhere, in India. Although it ceases to be regarded as a religious institution by Christians, long established social customs, which have grown out of it, are not easily or rapidly eradicated.

A statement of facts bearing on this subject, drawn up by Dr. Poor, in reply to inquiries by Dr. Anderson, was published in the "Bibliotheca Sacra" of July, 1854. The facts there mentioned give a fair view of some of the difficulties connected with this subject, and also of the policy of our mission in the treatment of it. Some additional facts concerning the relations of the different castes to one another, and their different habits and customs, will, I think, help to an understanding of the hindrances to free social intercourse, on terms of equality, and especially to intermarriage between the different classes.

The great body of the Christians in Jaffna are still, as formerly, from the *vellalas*, who are (as stated by Dr. Poor) the agriculturists of the country, and in Jaffna, the principal owners of the soil. Although slavery no longer exists, the relations of the different castes to one another continue much the same as before, in this particular, that the lower castes still recognize, more or less, their relations to the families of their former masters, and for various services rendered enjoy the privileges of dependents, receiving gifts, protection, and other favors, such as portions from the grain gathered in time of harvest, in-

vitations to marriage and funeral feasts, help and protection in times of trouble, etc. On the other hand the vellâlas are dependent on the lower castes connected with them as former slaves, or belonging to the *Kudimakkal*, for various services which others would not consent to perform, and which they would not know how to do for themselves.<sup>1</sup> Thus all the lower castes as well as the higher, are interested to keep up these distinctions, and become in a measure helpless when they are disturbed.<sup>2</sup> Christianity and other influences must change all this in time, but it is a slow process, and it is difficult for an individual, or for a few Christians not mutually related, but connected with different heathen families, to break away from all those sources of help which they consider so necessary, especially in times of sickness and trouble.<sup>3</sup>

The domestic and social habits of the different castes are also a hindrance to free social relations between them, to an extent difficult to be understood by those not familiar with the people. For example, the higher castes are very particular in their ideas of cleanness, especially in all things connected with eating and drinking. Thus they never touch the lips to a drinking vessel, always holding it a little above the up-raised mouth, and skillfully pouring in. They have a great aversion to any food left by another, and will not touch even a dish used in eating by another, before it is washed. Each one washes his own dish. They are very particular in cleaning their teeth, and rinsing their mouths on rising in the morning. They also rinse their mouths carefully, and wash their hands, before and after eating. As they take their food with their fingers, they are very careful never to use the right hand, or "rice-hand," as it is called, for any unclean purpose. If anything unclean, even a small dead insect, should fall into their food, they would throw away the whole of it. They are equally scrupulous about their cooking vessels and wells, and (though less universally) about their houses. If even a dead frog is found in a well, the whole of the water must be drawn out, and such an act as spitting in the house, or in the clean space in front of it, would be considered very disgusting, But I need not mention further particulars.

The lower castes, on the contrary, are very careless and filthy in their domestic and social habits. Their food itself is often very repulsive, especially to those who never touch animal food of any kind. Most of the lower castes eat rats and bats, and the pariahs even eat sheep and cattle which die of disease. Their houses, wells (when they have any), and compounds, as well as their persons, are usually very filthy and repulsive.

The customs of the country in respect to social intercourse have also a bearing on this subject. There is no custom here corresponding to our neighbor-

<sup>1</sup> For example, — no man ever shaves himself, and no family does its own washing. Even the lower castes have barbers and washermen, who are ranked as their inferiors. And so exclusively has every caste its own work, as well as rank, that a farmer could not even make slight repairs of tools or house without calling a carpenter; and so of all other work.

<sup>2</sup> When seats were first introduced in our Tillipally church, two years ago, the non-Christian *covias*, who under the former system were the house servants and cooks, and as such were accustomed to have privileges above others, caused considerable anxiety among the Christians by threatening that they would not help them in time of need if they allowed the lower castes to sit up, on a level with them. These *covias*, though not now regular servants, are depended upon for various household services, as for cooking for family feasts, etc., and they naturally feel that their rank is affected by that of their superiors.

<sup>3</sup> The Christians here come out one by one, and are more often single members of heathen families.



hood gatherings for social parties, or going to a friend's house to "take tea," etc. The only gatherings are in connection with some especial occasion, as marriage feasts; "money feasts" (similar to that mentioned in Job xlii. 11); feasts given when a young man passes from boyhood to manhood (by putting in ear-drops and changing the style of wearing his hair); a similar feast when the daughter arrives at the period of womanhood, etc. On such occasions the relatives are invited, and other friends who are on terms of sufficient intimacy and equality to accept or offer proposals of marriage between members of the respective families, and the family dependents of the lower classes are also to partake, though on different terms from the other guests. Those who could be invited, and accept on such occasions, would be free to eat in one another's houses at other times, as convenience or necessity for it should occur. No one would be invited if there were any doubt of his accepting the invitation, as it is considered a great affront for one to decline; and, on the other hand, invited guests are sometimes liable to decline when they think they can safely take this way of showing that they consider themselves higher than the party inviting them. As a consequence of this custom, no one will consent to take food in the house of one whom he considers lower in caste than himself, though he may invite those lower to eat in his own house, not expecting to be invited in return.

The fact that caste is an 'article in the market' (as stated by Dr. Poor), has also a tendency to keep it up. Caste and dowry are the two things specially relied upon by the father in procuring a desirable marriage for his daughters; and what is wanting in either of these may be made up by a high value of the other. The one great object of a father of daughters is to secure good marriage alliances for them. He is hardly at ease a moment, after they become of a proper age for marriage, till an arrangement is made; and the state of the country is such that there is reason for this. He usually gives in dowry the last of all his possessions to his last daughter, even to the house that he lives in. If his caste is such as to be desired it is a great help, and, on the contrary, any deficiency in this respect is a great hindrance.

The above facts, as to the state of things among the people at large, will help to a right understanding of the present position of the *Christians* in the matter of caste, which I will endeavor to state clearly and candidly:—

1. The Christians of the different castes all partake of the same cup at the Lord's table, thus doing what they are trained from childhood to consider unclean, even among members of the same family. This practice is adduced by the people as an objection to Christianity, more often perhaps than any other, and sometimes it causes much disturbance when one is received to the church from a heathen family. But one is not usually long cut off from his family relatives on this account, and more generally the Christians are not now considered by the heathen as having forfeited their caste standing by this.

2. The Christians of different castes eat together on occasions when they assemble for public meetings. But those of higher castes do not take food in the houses of those lower; even though there should be no objection as to want of cleanliness. Eating in another's house involves, as stated above, the recognition of a bond of close fellowship, not alone with that family, *but with all the family relatives*. It is in this connection that caste pride is apt to show itself in its most objectionable shape among Christians here.

3. Christians generally have no hesitation in partaking of bread, tea, etc., at the table of the missionaries, even though prepared by low caste domestics (who may be presumed to be trained to habits of cleanliness), but they would not like to take the staple dish of the country, *rice and curry*, prepared by the same servants, however sure they might be of its being clean. Their objection would not be from any idea of ceremonial defilement, but because it would inevitably be known among their heathen relatives, perhaps boasted of by the servants themselves, and would thus cause an unpleasant disturbance.

4. In our Boarding schools, pupils from the *vellala*, the *covia*, and the *fisher* castes, study and eat together without any distinction. The members of the artisan and other castes of the *Kudimakkal* still mostly keep aloof from us (as mentioned by Dr. P.), and none of them have yet been educated in our higher institutions.

5. The congregations in our churches do not sit by families, but promiscuously, the men on one side, and the women on the other. The *covias*, *fisher*, and *artisan* classes sit with the others; but the *toddy drawers* and the *pariahs*, even when they are Christians, sit behind and a little apart from the rest, though on the same level. When seats were introduced recently by the Christians, at two of the stations, it seemed quite an innovation for these two classes to sit on seats, and it caused some commotion at first. The Christians were especially stirred up by their heathen relatives and others; but the right prevailed, and the Christians themselves decided that there should be no such difference in the house of God. There is but one church member from these two lower classes in the Tillipally church. It was with much difficulty that she was induced to sit on a seat; and she still, more often than otherwise, takes her seat on the mat on the floor, as all formerly did. When expostulated with, she pleads that she prefers to do it, and that she thinks it more proper. We had to tell her that she *must* sit up, inasmuch as customs are now being established for the future, when we hope that many from all classes will come in; and it is a bad precedent for her to sit down on the floor. She will yield for the time, but is soon down again. She probably feels more comfortable sitting as she has always been accustomed to, and shrinks from the notice and remark which her sitting up would occasion among outsiders. We sometimes half suspect she may have been praised by the heathen for her nice sense of propriety, and that she may be quite willing to be thus praised. In the meetings which Mrs. Howland holds with the Christian women in our house, this woman sits with the others, on the mat, without distinction. Christians care comparatively little as to what they do in this matter, when they are not likely to be noticed by outsiders.

6. Inter-marriage between Christians of different castes is unusual. We do not urge it. Aside from reasons connected with the facts I have mentioned, it should be added that marriage here involves an identification with all the family relatives of the two parties, and a consequent separation from all not intimately associated with them, to an extent not known in America. We do, however, advise the Christians to disregard those distinctions of family rank, between families of the same caste in name and occupation, as well as domestic habits. This is more difficult, however, than one would suppose, on account of the danger of alienating the family relatives. When a young man is making

an arrangement which is so intimately connected with his whole life and happiness, he is not likely to take into account, as a prominent motive, the desirableness of heroically taking a step for the good of the people which will involve endless trouble to himself and disgrace to his posterity. We, as foreigners, can more easily take the position of reformers, as neither our personal nor our family interests and happiness are at all affected; and we are sometimes in danger, on this account, of not fully appreciating their difficulties, and sympathizing with them.

7. I think the Christians take an increasing interest in efforts to instruct and elevate the lower castes, and that they mean to treat them kindly, especially those who are Christians. There is naturally danger of their kind treatment partaking of a more or less patronizing form. It would be difficult to avoid this, and the poor people themselves would not expect it to be otherwise. I think we missionaries are, more or less, exposed to the same danger.

I have tried, in what I have written, to give you a fair view of the extent to which Christians here have broken caste, and how much they still observe the customs connected with and growing out of it. You will see that it is one prominent way in which the spirit of pride and worldliness manifests itself here, and that the most effectual weapons for destroying it are the Word and the Spirit of God. We aim at its eradication as fast and as far as we can carry the judgment and consciences of the Christian community with us. Violent measures we do not use, and I think they are now very generally disapproved by missionaries. An out-pouring of the Spirit would do more for the church in this respect than could be otherwise effected in a long time.

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## THE POWER OF CASTE.

FROM THE NEW YORK EVANGELIST.

THE difficulties which missionaries and native Christians in India must encounter in their efforts to overcome the influence of caste will be more clearly seen if, to the foregoing statements by Mr. Howland, we append an extract from an article in a recent number of the "New York Evangelist," on "Missions in India," — one of that able and deeply interesting series of articles springing from the editor's recent tour around the world: —

"There is another element in the Hindoo religion which cannot be ignored, and which gives it a tremendous power for good or evil. It is *Caste*. Every Hindoo child is born in a certain caste, out of which he cannot escape. When I landed at Bombay I observed that every native had upon his forehead a mark freshly made, as if with a stroke of the finger, which indicated the god he worshipped or the caste to which he belonged. Of these there are four principal ones — the Priest, or Brahmin caste, which issued out of the mouth of Brahm; the Warrior caste, which sprung from his arms and breast; the Merchant caste, from his thighs; and the Shoodras, or servile caste, which crawled out from between his feet; beside the Pariahs, who are below all caste. These divisions are absolute and unchangeable. To say that they are maintained by the force of ancient custom is not enough: they are fixed as by a law of



nature. The strata of society are as immovable as the strata of the rock-ribbed hills. No man can stir out of his place. If he is up, he stays up by no virtue of his own; and if he is down, he stays down, beyond any power of man to deliver him. Upon these sub-strata this power of caste rests with crushing weight. It holds them down as with the force of gravitation, as if the Himalayas were rolled upon them to press them to the earth.

"So terrible is this power of caste, that if one violates it in any way, he is put under the ban of a social ostracism, which is almost worse than death. He becomes literally an outcast. His nearest kindred disown him, and drive him from their door. If one becomes a Christian, his family regard him as dead, and perform funeral rites for him, as if they were committing his body to the tomb. These facts should be remembered when wonder is expressed that more Hindoos are not converted. They have to go through the fires of martyrdom, and it is not strange if few should be found whose courage is equal to such a sacrifice.

"Against this oppression there is no power of resistance, no lifting up from beneath to throw it off. One would suppose that the people themselves would revolt at this servitude, that every manly instinct would rise up in rebellion against such a degradation. But so ingrained is it in the very life of the people, that they cannot cast it out any more than they can cast out a poison in their blood. Indeed, they seem to glory in it. The lower castes crouch and bow down that others may pass over them. A Brahmin in Calcutta, who had become a Christian, told me that the people had often asked him to wash his feet in the water of the street, that they might drink it!

"Caste is a cold and cruel thing which hardens the heart against natural compassion. I know it is said that high caste is only an aristocracy of birth, and that, as such, it fosters a certain nobility of feeling, and also a mutual friendliness between those who belong to the same order. A caste is only a larger family, and in it there is the same feeling — a mixture of pride and of affection, which binds the family together. Perhaps it may nurture to some extent a kind of clannishness, but it does this at the sacrifice of the broader and nobler sentiment of humanity. It hardens the heart into coldness and cruelty against all without one sacred pale. The Brahmin feels nothing for the sufferings of the Pariah, who is of another order of being as truly as if he were one of the lower animals. Thus the feeling of caste extinguishes the sentiment of human brotherhood."

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## GOVERNMENT AND MISSION SCHOOLS IN INDIA.

A MEMBER of the Madura mission has sent a communication noting "a few things pertaining to education in the [Madura] District, which it concerns us to keep in mind in our missionary work." The paper, while presenting facts of interest respecting the great educational work now being done by the government in that part of India, yet makes it apparent that government schools and colleges do not supersede the call for Christian schools of a high order, but rather increase the urgency of that call. Thus the communication becomes, in effect, what it was perhaps designed to be, a plea for increased attention, in the mission, to educational efforts. The larger part of it will be given here.

## UNIVERSITY SCHOLARS.

"In December last, twenty-two young men from the Madura government Zillah school passed the university entrance examination. They are nearly, if not quite, all from our district, and perhaps half as many more belonging in this district passed from the government college at Cumbaconum and other local schools. For the last ten years, from 25 to 30 from this district have, on an average, yearly passed this examination.

"I do not hesitate to say that the amount of study implied in the examination is not less than that required to enter our best New England colleges. But passing the entrance examination does not by any means imply that the student intends to pursue his studies to a higher degree. Probably not one hundred of the more than twelve hundred who passed the university matriculation examination last December, will go up for the A. B. degree. In point of fact, only sixty-five men received that degree at Madras last year. Many stop at an intermediate degree, after two years of study, called the 'First in Arts' (F. A.). But to a large majority the certificate of the entrance examination is expected to be the key which will open the door to a large number of the offices of government, school-mastership, and various lucrative employments. There are probably from 6,000 to 8,000 men in this Presidency who have passed the Madras University examination for higher or lower degrees. These, with the 20,000 or 30,000 young men who have studied with them, but who failed to pass, form our 'young India.' And they on the one hand, with the old, conservative, uneducated and unanglicized village aristocrats on the other, are the leaders of thought and the directors of social influence in the district; but of the two, young India has the greater leavening power.

## THE RELIGIOUS INFLUENCE.

"An important question in a missionary aspect is this: 'What religious influences are these leaders of future opinion growing up under, in their schools? The master of one school here — and it is probably a fair specimen of the schools generally — who was a native, a nominal Christian, of the Church of England, and a first-rate scholar and master, after years of shameful intemperance, died last month of disease resulting from his debauches. His Christian influence was worse than none. One other master is a Christian of the Church of England, and a very good man; but all the other teachers, six or seven in number, are heathen. The government is painfully scrupulous to exclude all Christian teaching from the school and to purge Christianity from the school-books, though pretty much indifferent to the complexion of any other teaching. I could mention a European inspector, who for many years has had the oversight of the schools in three or four other Zillahs, who might be classed as a disciple of the most pronounced materialism. His creed is a very short one: 'If there is a God we know nothing about him, and from the nature of the case can know nothing about him.' And his subordinates think very much as he does. Personally, he is thoroughly opposed to *mission* schools, in themselves and in connection with government, as being religious and proselyting institutions.

"The philosophy prescribed by the university is that of Bain and Spencer,

and the English materialists; and this filters down through all the strata of government anglicized education, and forms the stock in trade of young India, as Vedantic ideas do that of the old conservative society. And the stray doctrines of both, picked up and put on, constitute a suit of armor offensive and defensive, in which the wearer feels himself very secure against any thrusts Christianity can make at his conscience or his life.

#### WHAT CLASSES ARE REACHED.

“Other important questions, in a missionary point of view, are, — What classes are receiving this education? How widely is it influential? Is it likely to be socially revolutionary? There are in the Madura collectorate — a district as large as Massachusetts and Rhode Island — two and a half millions of people, while there are not a dozen towns in the district containing each 12,000 inhabitants. Madura, with a population of 62,000, is the only really large town. The population, therefore, contrasts with that of Massachusetts, in being greatly more dense, and greatly more rural, ignorant, and poor. I suppose that between eleven and fifteen per cent. only can read. Thus we have a vast rural population in dense ignorance, while at the same time, in the larger towns, schools in the support of the government are educating young men as they would for Yale or Harvard. People residing in Madura and in six or eight of the large towns, or those who can send their children away to board, give up their services till they are seventeen or eighteen years old, and pay school fees for eleven or twelve years, can avail themselves of the full benefits of the government schools; but the vast middling, rural population is practically excluded from them, by remoteness and expense. As a matter of fact, the schools are fed from the Brahmin and wealthy upper castes of the chief towns, and to a very small extent from the country. Our Christians are from the middle and poorer classes of the rural districts, and could not, to any appreciable extent, avail themselves of the government schools, were these in any sense Christian. The intellectual and social leadership of the district is likely to fall into the hands of the class mentioned above. What kind of a leadership it will be, as affecting our missionary work, you can readily judge.

#### NEED OF CHRISTIAN SCHOOLS.

“If Christianity is at all to influence the educated, and shape public opinion in the district, there is need, without doubt, of a grade of Christian education which shall contribute some Christian members to the leading classes, and shall reach, more or less fully, our rural Christian population. This the seminary at Pasumalai and the station schools are beginning to do. And this work should be in no degree relaxed, but rather augmented.

“The greatest help the school at Pasumalai could to day receive, would be two more station missionaries giving as much attention as some of the brethren are doing to their station schools. At present the great want of that school is a supply of lads fully prepared to enter the lowest class. The last entrance examination, a year ago, was far from satisfactory. No blame attaches to the station schools in this regard. They were initiated ten years ago, chiefly with the idea of training village boys and girls in the vernacular, for village life, — not for university examinations and high scholarship; and they still do chiefly



this work. For various good reasons, comparatively few of the scholars come forward enough to reach the classes at Pasumalai. Still the station schools are doing an invaluable work in improving our village communities. The benevolent contributions of the people, and the school-fees paid, are a good index of this; and in the hands of several of the missionaries, the schools are the most effective among the means of evangelization and conversion that they employ. Ten missionaries thoughtfully on the look-out on every tour through their stations, bringing boys to their schools, training their consciences through the Scriptures while they educate their minds, and bringing Christ and Christianity into their hearts and lives, would prove the most helpful allies to the school in Pasumalai and to a spreading mission work. I anticipate also, that the more thorough and extended course in our school will enable us to shorten our theological course, if need be, or to give it a wider scope. For example, the Bible study in our schools, from the lowest to the highest schools, is being worked into a graded whole, in which the pupils, between the time they leave the primary school and pass the matriculation examination, will have given the equivalent of from a year to a year and a half of solid study, six hours a day, to the Scriptures. And, for the length of time we have been working on this plan, I doubt whether you will find in America a class of young men who have studied the Bible more, or more thoroughly."

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### NEED OF THE GOSPEL IN INDIA.

In these days when so much is said in certain quarters of the profound philosophy and the admirable ethical systems of the Hindoos, with the intent of disparaging the Gospel as the Divine plan for saving men, and of illustrating the folly of sending missionaries to a people already so happily and so abundantly furnished with all needful means of intellectual and spiritual culture, it may be worth our while to note actual results on the life and character of the people. These results will best show the value of these boasted systems of morality and religion, so complacently compared with Christianity. It is not the intellectual conceptions of a few thoughtful souls, but the life, the moral degradation or the moral elevation of the masses, that most concerns us.

The following statement from an article by Dr. Field, which recently appeared in the "New York Evangelist," will be helpful to a just understanding of the ethical systems that actually influence the moral life of the Hindoos:—

"In Calcutta the deity most worshiped is the Goddess Kali (indeed she gives name to the city), who delights in blood and is propitiated by constant sacrifices. Every morning hundreds of little goats are driven to the place of sacrifice, which is like a butcher's stall, so constant are the heads dropping on the pavement, which is kept wet with blood. She is the patron of thieves and robbers, the one to whom the Thugs always made offerings, when setting out on their expeditions for murder. Thus not only does religion impose no restraint on the natural cruelty of men; it becomes the protector and sanctifier of every crime.

"But Hindooism is not only bloody, but beastly; it is not only a cruel religion, but it is unspeakably vile. It is the worship of obscene gods by obscene

rites. Their very gods and goddesses commit adultery and incest. Thus vice is deified. Such a mythology pollutes the imaginations of the people, whereby their very mind and conscience is defiled. Not only the heart, but even the intellect is depraved by the loathsome objects set up in their temples. The most common object of worship in all India is an obscene image. Indeed, so well understood is this, that when a law was passed by the Government against the exhibition of obscene images, an express exception was made in favor of those exposed in temples, and which were objects of religious worship. Thus Hindooism has the privilege of indecency, and is allowed to break over all restraints. It is the licensed harlot, that is permitted, in deference to its religious pretensions, to disregard the common decencies of mankind. The effect of this on public morals can be imagined. The stream cannot rise higher than its source. How can a people be pure, when their very religion is a fountain of pollution? But this is a subject on which we cannot enlarge. It is an abyss into which no one would wish to look. It is sufficient to indicate what we cannot for very loathing undertake to describe."

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### SUCCESS IN CHINA.

*The Story of the Fukkien Mission of the Church Missionary Society.* By Eugene Stock. London, 1877.

This volume is largely a compilation from the journals and letters of the missionaries of the Church Missionary Society. It presents a record of success that may well encourage all who have at heart the evangelization of the great stronghold of heathenism. The mission was begun in 1850, and has had on the average one missionary and the half service of another, till the present time. The first ten years were spent without a convert. The home authorities were gravely considering the propriety of giving up so unpromising a field, when an interest began that has been steadily gaining till, at the close of 1876, the number of adult native Christians is reported as 1,442, or about forty for each year of missionary labor from the first.

There are a few striking facts in this story that deserve a special notice. The greatest success has been achieved, not in the city of Foochow, but in the rural districts. The most cordial and paternal relations have existed from the beginning between the missionaries and their native agents. The singular moral earnestness and Christian consecration of the former have thus passed over to the latter, and borne fruit in a like spirit of self-sacrifice for Christ. At several points the work has been developed with great power by native preachers working alone, and unvisited by the missionary.

A conference of the missionaries and the native helpers is held once a year. "I allow the conference," says Mr. Wolfe, "to discuss every question, and decide money affairs, the appointing and changing of catechists, and in fact everything that throws the responsibility on themselves."

The following from the same pen, respecting the conference of 1875, shows the susceptibility of the Chinese to genuine religious emotion, quite in contrast with the popular opinion on that subject:—

"We all prayed for a blessing, and as we were praying we all felt an indescribable impulse, which broke forth into deep moans, and then in the loud wail of a hundred praying souls. It was a wail, an agonizing cry to God for mercy upon the heathen and upon ourselves. It was overpowering; the ladies had to leave the room. I was dumb when we all got up from our knees. The tears flowed and speech came. I never had anything like this; I felt such a real presence of God. The result was, that one member came forward and put down his name for \$215, another for \$100, and several for \$10, \$2 and \$1; and at this prayer-meeting we collected from the Chinese about \$400, or nearly £100."

Such a scene may well encourage labor for China!

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### ANDOVER SEMINARY AND FOREIGN MISSIONS.

A SERVICE of unusual interest was held in the new chapel at Andover, on Monday evening of Anniversary Week, June 25th. Four young men, members of the present senior class, under appointment of the A. B. C. F. M., received the congratulations of their friends, in that they had chosen to be enrolled as part of the goodly missionary succession of Andover Seminary. It was a pleasant coincidence that precisely sixty-seven years before, June 25, 1810, there was a meeting for consultation and prayer at Andover, in the parlor of Professor Stuart, when four young men, members of the Theological Seminary, presented themselves to their fathers and brethren in the ministry, seeking counsel in relation to establishing "a mission among the heathen in some foreign land."<sup>1</sup> Two days after, those four young men were introduced to the General Association of Massachusetts, at Bradford, and two days later the A. B. C. F. M. was born. Since that day, an honored roll of over one hundred and seventy names has been registered among the Alumni of Andover Seminary, as missionaries of the Board. The last four upon the roll, like the four who met in Professor Stuart's parlor sixty-seven years ago, represented four different colleges, only one of which was in existence when the American Board was formed. One of the young men, like some others who are now doing valiant service in the missionary church militant, had served four years in the army. One of the veteran missionaries of the Board was present, Rev. W. A. Farnsworth, of Western Turkey, also younger veterans, from China Rev. Isaac Pierson, and from Japan, Dr. J. C. Berry and Captain Janes. The latter we claim, without formal human appointment, as one of the divinely pre-ordained apostolic fathers of the rising native ministry of Japan.

Addresses were made by the Secretaries of the Board, by the four young men under appointment, and by Rev. Messrs. Farnsworth and Pierson. The introductory devotional services were conducted by Rev. Alexander McKenzie of Cambridge, and the special prayer of consecration was offered by Professor John L. Taylor. That dear old chant, "The Missionary Call," commencing "My soul is not at rest," and closing with the refrain, "The voice of my de-

<sup>1</sup> "On the twenty-fifth of June, serious deliberation, attended with fervent prayer, was held at Andover, relative to the burning desire of three or four theological students there to be employed as missionaries to the heathen." — *Record of Dr. Samuel Worcester of Salem.*



parted Lord, Go teach all nations, comes on the night-air and awakes mine ear," was sung, with other familiar hymns. And so we committed our latest Andover laborers to that Lord of the harvest, in whose name they go forth, we doubt not, like those who have preceded them, to gather in abundant sheaves.

Their names and places of destination are as follows: William S. Ament, a graduate of Oberlin, for North China; Thomas D. Christie, a graduate of Beloit, for Central Turkey; Otis Cary, Jr., a graduate of Amherst, and James H. Pettee, a graduate of Dartmouth, for Japan.

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#### ITEMS FROM THE MISSIONS.

MR. HOUSE wrote from Samokov, *European Turkey*, June 9th: "As to our work about Samokov, we are much encouraged by the reports we hear from several places. From *Tserovo* we have very joyful news. You have already been informed of the suffering and destitution of our friends there from the insurrection. Two of the leading Protestants were killed, and all seemed to be left without spirit or courage for anything. We sent a young man to gather together the scattered and disheartened friends, and to encourage and help them in the Christian life. . . . He visited them again last week, spending the Sabbath, and found a great change. The Spirit of God seems to have been working among the people and they seem very much awakened. The number of hearers had increased from about twenty to thirty-five; and while before only two or three were ready to take part in the prayer-meeting, twelve were ready now, without urging.

"We sent all our students off last week for three or four days' work in the surrounding cities and villages. The reports from several were very encouraging. The prospects in our field were never brighter, I think."

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MR. MONTGOMERY wrote from Marash, *Central Turkey*, May 28th: "At present the Turkish government is taking the utmost pains to prevent outbreaks of fanaticism, and perhaps the spirit of Islam may be so far controlled that there will be no particular danger, unless very great changes take place. The burdens of the poorer class of people are becoming intolerable on account of the war. Nearly all trade is stopped, and about one half or two thirds of the people are entirely thrown out of work, or cannot find enough, so as to meet their daily wants. In this city so far, this year, poor men with families to support, whose yearly incomes are not over \$50 and \$80, have been called upon to pay \$16 and \$20 taxes; and the war has only begun. Many have taken to highway robbery as a means of support, and we hear of the roads being infested in almost every direction."

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MISS C. E. ELY wrote from Bitlis, *Eastern Turkey*, April 24th, that three of the pupils in the girls' school there were to unite with the church at the next communion season. There had been of late, for the first time, much sickness in the school, — a mild form of typhoid fever.

Typhus and typhoid fevers were also very prevalent at Erzroom in May. Mr. Parmelee and his family, and the families of the other Erzroom missionaries are at Trebizond, but Messrs. Pierce and Cole remain themselves at Erzroom.

MR. ANDRUS wrote from Mardin, April 21st: "Our work is hopeful. A class of five has recently entered the middle school, to whom we give assistance, while the remaining twelve in that school are unassisted by us. This week, also, the theological school and the women's training school have opened, the former with the old class of four, and the latter with sixteen pupils, of whom seven are boarders.

"Last Sabbath, at the communion, there was an addition of fifteen to the membership of the church, of whom four were women, and one of these the daughter of a helper."

The latest intelligence direct from Van is to May 28th. Then no injury had occurred to the mission families, but for two weeks there had been frequent arrivals of irregular Koordish troops, "Bashi Bazouks," who received their arms at Van and then went on. To the villages they were a scourge, little better than an invading army, taking everything they desired by force. In the city even, the shops were closed, the markets deserted, and men were afraid to be seen in the streets. Mr. Barnum had been once set upon in the street, but was protected by a policeman, and one was then sent with him by the government, with orders to remain with the missionaries, and go with them wherever they might go. Two others were afterwards added, and the families were "almost more afraid of what they might do" than of what might come from outside. Matters were expected to be still worse whenever these undisciplined and lawless men should be returning from battle, whether victors or vanquished, and it was intended that Mr. Scott should soon take the mission families by boat to an isolated bay on the other side of the lake, while Messrs. Barnum and Reynolds would remain at Van. Mr. Cole, at Erzroom, June 8, had just heard that this plan had been carried out; or rather that the families, in charge of Mr. Scott, by means of their boat, were moving "this way and that" to avoid danger.

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MR. SCHAUFFLER, of the mission to *Austria*, wrote from Brünn, May 28th: "The meetings here on the Sabbath are continued without any disturbance. There is a slight increase in the number attending, a solemn, tender feeling is manifest, and we are not without hope that several have made their peace with God. We rejoice with trembling, and implore the Lord to pour out upon us the Holy Spirit."

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MISS STRONG wrote from Monterey, *Northern Mexico*, June 15th. She has been seriously ill for many months, but was improving in health so as again to do a little teaching, and felt encouraged in regard to the prospect of the work. The prayer-meetings and Bible classes had been more fully attended for a few weeks, and the indications were all hopeful.

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#### SECRETARY TREAT.

A BIOGRAPHICAL notice has been prepared of the late senior secretary of the Board, Mr. Treat, at the request of the Prudential Committee, by Rev. Dr. I. N. Tarbox, and is published in the July number of the "Congrega-

tional Quarterly." As it will be of permanent value to his many friends, four hundred copies, including the portrait, have been issued in pamphlet form, and two hundred with a flexible cover. These can be obtained by any one who desires, by applying to Mr. C. N. Chapin, No. 14 Congregational House. Price, in pamphlet form, twenty-five cents, with flexible cover, fifty cents.

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## FINANCIAL.

WILL the contributions from the churches for the present financial year equal those of the preceding year? If this question is answered in the affirmative we shall probably close the year with no increase of debt. The record of ten months finds us somewhat advanced in benefactions from the dead, but several thousands behind in gifts from the living. If each pastor and church treasurer will kindly compare the amount contributed by his own church this year with that of the previous year, he will know how his church is voting upon the grave question of a continuance or an extinguishment of our missionary debt. The same inquiry by individual donors may be personally suggestive in the same direction. A few weeks still remain, affording opportunity for any who desire to change their vote from the descending to the ascending scale.

We have just received the following gratifying statement from the Treasurer of the Pilgrim Congregational Church, Providence, R. I. :—

"The *increase* is what I desire to call to your attention. 1874: Total amount raised by collection in the church, \$479.26, of which the American Board received \$249.33. 1875: Total amount raised by systematic benevolence, \$1,686.97, of which the American Board received \$499.20. 1876: Total amount raised by systematic benevolence, \$2,397.97, of which the American Board received \$682.09."

While we are writing this, the pastor of one of the smaller churches has called and reports: "Our contribution for this year is not large, only \$54. But it is a decided gain over the previous year."

This is all we need, instrumentally, — a steady, healthful growth from year to year, in the cheerful benevolence of the churches. Will our friends make it sure in each church that the annual contribution is taken and forwarded, and that it equals or surpasses that of last year? If this be done we may anticipate pleasant tidings and an encouraging out-look at our approaching annual meeting.

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## ANNUAL MEETING OF THE BOARD.

THE sixty-eighth annual meeting of the A. B. C. F. M. will be held at Providence, R. I., commencing Tuesday, October 2d, at 3 o'clock, P. M. A notice from the Committee of Arrangements will be found on the last page of this Herald, which should be regarded by those who think of attending the meeting.



## MISSIONS OF THE BOARD.

*Western Turkey Mission.*

## ORGANIZED CHRISTIAN WORK AT AN OUT-STATION.

THE annual report of the Constantinople station and out-stations presents a case of organized effort, in the church at Koordbeleng, which should serve to stimulate and encourage other churches, not in foreign mission fields alone, but in every Christian land as well. The case has been mentioned before, in the *Herald*, but this concise statement of it will not fail to be read with interest :—

“After long years of seed sowing and waiting, we now appear to be enjoying what we hope is but the beginning of a precious harvest in Koordbeleng. Baron Hagop, a native of the place and a graduate of Marsovan, has labored with great zeal and success. The entire Protestant community has been organized for Christian work, the men, women, and children separately. The children meet at the preacher’s house every Saturday afternoon, bringing with them at least five paras each. With the money they purchase tracts and books in the Armeno-Turkish, and through their fathers, and elder brothers, and neighbors, who go to the markets and hundreds of Turkish villages, endeavor to get them into circulation. In this way a large number of Gospels and Psalms have been sold. The members of this society are also workers at home, among the children of their own age. The women, or, as their name goes, ‘Bearers of good tidings,’ have a weekly meeting for prayer, for contributions of money, reporting labors and cases of interest for special prayer, and for mutual encouragement. They aim at nothing less than publishing the ‘glad tidings’ in every one of the eight hundred houses in the place. They employ one who devotes her whole time in going from house to house, to teach those who desire to learn to read. The men, or, as they call themselves, the ‘Light distributors,’ are organized for a similar work. Each member contributes at least one share (ten paras) every week. They meet Sabbath even-

ing. They repeat to each other the principal points brought to their attention during the day, at the morning prayer meeting, by the sermon, and in the Sabbath-school. Each member is called upon to report what he has done for Christ during the week. They propose and consider plans for the future, and pledge themselves to seek the peace and prosperity of their own Zion. On the Sabbath, public worship is held in two places. The whole town appears to feel that the gospel leaven is being vigorously stirred among them. No shops are opened on the Sabbath, and we believe that hundreds of people are engaged on that day in reading the Word of God.”

## A GOOD RECORD OF WORK AND PROGRESS.

Mr. Farnsworth, reporting the Cesarea station, as he was about leaving it for a short visit to his native land, reviews the work in that field from the time the station was first occupied, as follows :—

“In June, 1854, nearly twenty-three years ago, this station was first manned. In 1861, after seven years, there were two churches, with an aggregate of 74 members. Five years later the number was 143; in 1871 there were four churches, with 228 members; and now, at the end of another period of five years, there are five churches, with 415 members. In 1861 there were 14 native laborers, and after that, at the close of periods of five years each, there were 25, 28, and 70. The average attendance on preaching exercises was, in 1861, 309; five years later 672; then 855; and for 1876, 2,785. The number of Protestants in the field was in 1861, 380; five years later, 700, then 1,151, and at the end of the last five years, 2,664. The people gave, for all benevolent purposes, in 1861, 3,629 piasters; in five years they had advanced to 11,859, then 20,074, and now, 25,530. In education, there were under instruction, in 1861, a total of 172; five years later, 686 50 less at the end of the next five years, but now, 1,922. *Touring* has always been regarded as a very important part of our

work, and besides the great amount of this work done by other missionaries and by native brethren, the aggregate horse-back travel of the writer, from 1861 to 1865, inclusive, was 7,209 miles; for the next five years, 6,156 miles; from 1871 to 1875 inclusive, 10,977; and the last year alone, 1,128 miles; an aggregate of 25,470 miles. The aggregate of time spent in this service (including annual meetings), was 2,207 days.

"It is the privilege of the writer, and also of his wife, to report in all these labors, almost uninterrupted health from the time of sailing for Turkey in 1852. Thanking the dear Lord for health and strength, and for his great blessing bestowed upon feeble efforts, we turn homewards, hoping, if agreeable to our fellow laborers and in harmony with the all-wise plans of the Heavenly Father, to return in the autumn of the present year, and renew our life-work. And it shall be our prayer, as it is our hope, that our next and last campaign in this holy war for bringing men into sweet subjection unto Christ, may be our best."

#### SIVAS — THE "EVANGELICAL" PARTY AMONG THE ARMENIANS.

Writing from Sivas, May 2d, Mr. Perry thus reports the somewhat peculiar position of a portion of the non-Protestant community, first alluding briefly to the war:—

"Although the very air is laden with the clarion notes of *war*, we in this city and vicinity are as yet unmolested in the quiet of our home and work. In the absence of my associate and of a preacher for the congregation here, I am for the present preaching every Sunday, and attending to all the meetings during the week. The congregation numbers only about 120, of whom the non-Protestant irregular hearers form an important element. They take a commendable interest in the preaching of the Word, purchase and habitually carry Testaments in their pockets, attend the Sabbath and Sabbath-school services about twice a month, receive and indorse exhortations by the hundred, but are extremely cautious about becoming *identified* with us in any way,

and make their non-Protestant position an excuse for doing absolutely nothing to aid us except by their presence as outsiders. This class, forming the Evangelical wing of the ancestral church, hold prayer meetings of their own in their houses, at evening, some of which we have attended. An Evangelist by the name of Hagop has recently sprung up among them, who seems to be really a man taught by the Holy Spirit. His sermons are pointed with plain *truth*, and are evangelical in Spirit. They cannot persecute him, for his hold is too strong upon the people, so they have taken him to the Monastery and thus control him. This is the stage through which we in this station, and the one hundred villages of our outstations, are passing. Our hearers are very numerous everywhere, but the denominational partition seems to be a wall of adamant. Their idea is to be evangelized, but by all means, and at all events, strictly to avoid any complication which shall identify them with the Protestant community. Can we do better than to accept the situation, preach to all and any who will hear, and pray that the old mass may be leavened by the Spirit?"

#### Central Turkey Mission.

##### LETTERS FROM THE CHURCH AT OORFA.

LETTERS of much interest from Miss Shattuck, respecting her recent work at Oorfa and the needs of that place, have appeared in the Heralds for June and July. The mission has now asked for a new mission family and a lady teacher, to occupy that field; and the native brethren and sisters there have pleaded their own case in a way to interest Christians in America quite as much as anything that can be said by others. The following

##### LETTER FROM THE WOMEN

was written before it was fully decided that Miss Shattuck would return to Aintab:—

"TO THE AINTAB MISSIONARIES.

"DEAR FRIENDS IN THE LORD,—  
After kind inquiries after you, we desire,

dear friends, to express our deep gratitude that you sent us the *precious truth*. For a time Dr. Smith, and for many years Mr. Nutting, and the deceased Mr. Goss also, and other self-denying missionaries, in this our place, enduring shame, suffering, and persecution, untiringly preached the Gospel. Their efforts, through the holy seed they sowed, are to this day bearing, some thirty, some sixty, and others an hundred fold fruit. Especially Mr. Trowbridge, in recently visiting our church, saw with his own eyes that the work is great, and the field white; and let us pray the Lord of the harvest that He will raise up laborers to his harvest. Even that Sabbath he was here new comers from the Armenians, numbering from one hundred to one hundred and twenty, were present.

"We are seeing, too, the holy fruits of missionary women in our midst; especially we are very grateful, and we desire to express our thanks for Miss Shattuck, coming and laboring these four months with us. We see, in an unexpected degree, the result, in our girls' advancement in learning, wisdom, and refinement. What could have been expected only from a *year's* instruction, is manifest from these four months of labor. Particularly the girls' examination of March 30, — at which more than 400 men, women, and children were present, — filled our hearts with joy, and we all first express our thanks to God, secondly to you, dear friends, and thirdly to our dear teachers, Miss Shattuck and Horcek Varshoohee, who labored with her.

"The labors, too, of Miss S. among us women are worthy of praise; her coming to our houses and visiting our weak and sick sisters, and persuading our girls, fifteen or sixteen years of age, to attend school, has caused us exceeding great joy; and by her efforts we, too, have had a spirit of earnestness and labor roused; and through the appointment of women to go two by two, from house to house, especially among Armenians, for reading the Bible and talking with them about their spiritual condition, the work is advancing in our midst. Believing that you wish our advancement and the advancement

of all good interests among us, and because, from our explanations, her staying here will be the means of the extension of the Lord's work, if we have found favor in your sight, we entreat permission for Miss S.'s remaining here. There are also many other matters which time does not permit us to mention, but we trust this petition will be agreeable to you, and by granting it you will cause us to rejoice. We hope she may remain till the hot season shall open, and then, spending July and August with you, that she will be allowed to again return, that the large girls' school be not entirely closed; for if she leaves permanently it must be closed, and we know you will not prevent so useful a work. At length, honored ones, the matter is committed to you.

"Yours in Christ Jesus,

"THE WOMEN OF THE CHURCH  
IN OORFA."

A few days later, April 10th, this

#### LETTER FROM THE CHURCH

was addressed to officers of the American Board and of the Woman's Board of Missions:—

"First, blessing and glory be unto our God and Father, who is the eternally Faithful and Almighty One, and who promised unto Abraham that in him should all the nations of the earth be blessed. Truly in our time he hath revealed the light of his holy Gospel unto 'the nations sitting in darkness.' He hath visited the fallen churches of the East, and is now rekindling the light of the golden candlesticks among whom Jesus, the head of the Church, walked in ancient times; for he calleth those that are not as though they were, and raiseth the dead unto eternal life. Unto his name be glory. Amen.

"As you already know, it is now some years since the Gospel was preached in the city of Abraham—Oorfa of Mesopotamia,—and there was founded here a church to be the means of spreading the light to those in darkness, and of awakening those dead in sin, that they might attain unto the life that is in Christ.



"And this, too, cannot be denied, that this church has passed through many trials and tribulations; but the Lord has guided and protected it through them all. Eight years ago we were happy in securing the services of a thorough evangelical pastor, a native of our own city, but educated in a German theological seminary, who, by eight years of faithful labor, both as pastor and preacher, has done much to raise us up out of our former distracted and sad condition; so that now we are a happy and prosperous church, and not a vestige remains of our former unhappy state. As the outward condition of the church has improved, so there has been much spiritual growth. Many new names have been added to the church, so that now there are over two hundred communicants in the church, and the word is preached every Lord's day, in the Oorfa Protestant Church, to over eight hundred souls.

"In Oorfa itself there is a vast field for Christian labor. Besides, for the villages and larger towns of this region, Oorfa is a most convenient and desirable center. Therefore we plead with you to make this a mission center and send us a missionary.

"Besides, what shall we do for the Christian education of our wives and daughters? In this respect our church, compared with other churches, has always been very backward, destitute as we are of teachers and suitable instructors. Therefore send us, we pray you, a missionary teacher for our women and girls.

"Our dear and honored sister, Miss Shattuck, has labored with us in our schools for the past four months, showing thereby a spirit of great devotion and self-denial. May the Lord bless her abundantly for her labor of love. She has left a deep and true impression, both by precept and example. But what can we do now? She has left the work but just begun, and our three hundred women and girls are without a teacher. For the sake of the Saviour's love we plead with you to send us some one to take up this work; and so their labors shall prove a fountain of life and light.

"Honored brothers and sisters in Christ, we need your help. We pray you send a new teacher; but on account of the difficulty of the language we ask you to allow Miss Shattuck to come here together with a missionary family, thus leaving the new teacher to take her place there, if this shall be agreeable to the missionaries in Aintab.

"We hope our request may meet with your approval.

"Yours most sincerely and prayerfully,

"ON BEHALF OF THE CHURCH  
OF OORFA."

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### Eastern Turkey Mission.

#### PLEASANT STATISTICS.

MR. PARMELEE wrote from Erzurum May 1st, sending statistical returns for the last year, from the Eastern Turkey mission. In regard to these statistics he writes:—

"You will be gratified to notice decided progress in nearly every branch of our work. Churches have increased from 30 to 33, one new one having been organized at Van, another in the Mardin field, and the church at Severeck, with the work there, transferred from the Central mission to the Eastern. Church members have advanced from 1,582 to 1,801, nearly 14 per cent., pastors from 21 to 22, and the total of helpers from 206 to 212. Attendants on worship have increased from 6,663 to 7,646, nearly 15 per cent., and Protestants from 8,987 to 9,704, about 8 per cent. Common schools have increased from 131 to 141, and those under instruction from 4,390 to 4,541.

"Considering the great poverty of the people, and the extraordinary, almost unendurable burdens they have to carry in these war times, it is particularly gratifying to be able to record an increase of benevolent contributions from \$6,318 to \$6,454. If better times are in store for the people of this land, they will easily double or quadruple these figures.

"In a few items there has been a slight falling off, and some part of the increase is due to the transfer of Severeck, above

alluded to. Still we have abundant reason to rejoice and take courage. When the storm which is now raging is past, we feel confident that God's cause will move forward with more rapid strides than ever before. For this let us all earnestly labor and pray."

#### THE HARPOOT FIELD—SCHOOLS.

In a letter dated May 5th, Mr. Allen, of Harpoot, gives at some length his views of the condition, needs, and prospects of the mission work in the wide field connected with that station. He says:—

"Our three schools commenced this year April 12th. You will doubtless remember that the theological school was not in session last year. The present class, numbering seven, will complete their course of study this year. This is the last class under the old arrangement. All studies other than Biblical and theological are now included in the normal school course. We have not men enough to form a new theological class at present, and I fear we may not be able to have a new class for two years to come, unless some are sent in from other stations. We are greatly encouraged by the numbers in the other two schools,—the female seminary now having 60, and the normal school 98 pupils."

#### A PREACHER'S MEETING.—A GREAT WORK DONE.

"A preacher's meeting was held in December, similar to the one of the previous year, and it was, like that, most encouraging. Good results have come from it. A meeting of three or four days, at which all the preachers and pastors could be present, would, I think, be still more profitable.

"As I have journeyed here and there in our field, and thought over the various places occupied, I have been deeply impressed with the greatness of the work. It is less than twenty-five years since the first sound of the gospel was heard in this region where now twenty churches are planted, and still others may soon be organized. The gospel is being preached also in many other places. High schools and common schools are doing their benefi-

cent work, and even a college is desired, and we hope will ere long be established. In view of these blessed results we would render thanks to God, through whose abounding grace they have been brought about."

#### AN URGENT WANT.

"There is, however, another view to which I wish especially to call your attention. It is increasingly and painfully apparent to me, that our work is suffering for the want of proper superintendence. As we are now situated, we cannot care for this work as it ought to be cared for. During the past ten years, I may safely say that our average working missionary force has been but two men. Allowing for the necessary visits home, and for illness, you will easily see that my statement is by no means an exaggeration. Theological classes, normal school, from sixty to seventy places to visit and look after, common schools, money and book accounts with over one hundred individuals, are the chief items in the work to be done. Some of this work cannot be neglected, and we do it as well as we are able; but the general work, such as visiting and superintending outstations and schools, with our present force, must suffer.

"For the last ten years, I think each outstation has had, on an average, one short visit each year. The visits are generally for one or two days; rarely, at distant places, for three days. I am quite sure that three or four annual visits, and longer ones, are essential for the effective prosecution of the work. One man should be absent all the time, looking after the outstations and visiting new places. Of the latter work we have done very little for the ten years past. Helpers and colporters have visited new places more or less, but missionary visits are needed.

"Not only are there many hundred villages in our field, but there are also ten large towns, and five cities of from 15,000 to 40,000 inhabitants. A missionary with his family ought to spend weeks instead of days in these large places. What we now call the Harpoot field formerly had seven

missionaries. We thought the indications of Providence were that Harpoot city only should be occupied by missionaries; but I conclude it was a mistake to suppose that the work which fully occupied seven men could be properly done by three. The Arabkir and Diarbekir sections have sent scarcely any students for the theological seminary since the missionaries left those places. The presence and personal influence of a missionary seem necessary to secure young men and start them on a course of study for the ministry. The same thing is evident in our original Harpoot field. Fifty-nine students came from a section within twenty miles of the city, while only seven were from outside this limit. Again, Harpoot city and the village of Husenik, which is a suburb of the city, have furnished thirty-one of the one hundred and twenty-one received to the seminary, or about half of all from our original field.

"The lack of laborers is becoming a very serious difficulty. We look to the normal school, with good reason to expect some candidates from that; we look forward also with hope to the future college. Something more, however, is necessary to supply these schools with suitable candidates for the ministry, and that is the presence and personal influence of missionaries in every part of the field, to find suitable young men, and induce them to enter on a course of study. This might be done in connection with the general work, but as I have before stated, not as it *ought* to be with our present missionary force. And it should not be forgotten that either of us older men is liable to give out at any time."

#### HOW TO FINISH THE WORK.

"If the hopes of the most sanguine are realized, it will not be many years before our proper missionary work will be finished in this field. With such a prosecution of it as I have suggested, my hope for a speedy finishing would be stronger. What I have said, however, has reference only to the work among the nominal Christians. There remains a still greater work among Mohammedans, and the work in prospect among them, it seems to me,

is a strong reason for a more vigorous prosecution of our present operations. Strange to say, that work seems already to have begun in Persia, and with the great changes which in God's providence seem certain to come about in Turkey, we know not how soon the door may be wide open for evangelical labor among the Moslems of this land also."

#### THE COLLEGE NEEDED.

"It has for a long time been my purpose to write a special letter with regard to the college. Do not imagine, from my silence, that I am uninterested in it. I feel more and more impressed with the importance of its speedy establishment. By means of the schools we already have, we are beginning to reach a class of the Armenians who have heretofore stood entirely aloof from the Protestants. They have begun, now, to send their sons and daughters, although they well know that their doing so is about the same as advising their children to leave the Armenian Church. Some of the best Armenian families are sending their children to our schools instead of their own. A well manned and well furnished college will complete the work so well begun by the other schools. The hearts of parents will be won, so far as to send their children, who will receive their education under gospel influences; which means more than any one now knows, for the regeneration of Turkey.

"The general work seems hopeful, more so than for some years past."

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#### Ceylon Mission.

#### PAINFUL PREVALENCE OF CHOLERA.

MR. W. W. HOWLAND wrote from Tilipally, April 12th:—

"The prevalence of cholera in the villages connected with this station, during the last two months, has broken up all the schools with one or two exceptions. It still prevails with but little abatement. I have never seen its infection more certain and fatal. A man visits a sick relative at a distance, comes home, is taken sick the same night, and dies before morn-



ing; and when the disease enters a family, it does not often leave till several members are victims. About half the cases are fatal. The government has appointed doctors, and distributes medicine freely; but the sick are so numerous that the doctors cannot give personal attention to individual patients; indeed they can do little more than give and send medicine when cases are reported. Many have come to us also for medicine. Some days the calls seem almost constant. One of my assistants, having had some experience in treating cholera patients when the disease prevailed in his native village last year, has attended to many of the cases of those who come, and thus relieved us much. In some instances there has been difficulty in even burying the dead, on account of fear. I have heard of one or two instances where a hole was dug close by the house, and the body dragged into it, because no one could be found who would help carry it away."

#### HOPE FOR SOME.

"As many of those who have died were young children, we comfort ourselves with the hope of their salvation; and we are not without hope that some older children also may have died trusting in Christ, without its being known to any one but Him. The heathen father of one little boy who attended a mission school, said that when near death he refused the sacred ashes, which were brought to him, and asked for the good book (a Gospel, which he had). It was given to him, and he clasped it to his breast and died.

"Another little boy, living almost directly opposite us, had been accustomed to come to me for children's tracts, which he read and returned daily. To the inquiry of Mr. Anketell, only a day or two before he was taken sick, whether he trusted in the idols or in Jesus, he replied, 'I trust in Jesus.' His sister, who died the day before, was very regular in her attendance at meeting, and though she did not seem to be especially interested, her father has told me, since her death, that he found little tracts in her box, and that she was accustomed to tell

him the stories she had read when he returned from his work in the evening. He was educated in our seminary, and I have some hope that the death of his children may be a means of leading him to Christ. He would have much opposition to meet; as his wife and her mother are strong heathen; and though they are overwhelmed with sorrow, and profess to have lost confidence in the idols who did not heed their vows and save the children, they yet show no inclination to seek help or comfort from the only true God and Saviour. These instances lead us to hope there may have been some other like cases, of which we may never know here. One man in middle life, who was educated in our mission seminary, had, some weeks previous to his death, expressed his decision to be a Christian, and had purchased a Tamil New Testament."

#### LOOKING TO IDOLS.

"The heathen flock to their temples at such a time, specially to hear the reading of the Purānas, to which they attach great merit. In a small village not far distant from us, it is said that nearly all who went to the temple to hear the Purānas were attacked with the disease, and a large number of them have died. One man there, who made a vow to a small temple in the village, for a sick child, was so disappointed and displeased when his child died, that he set fire to the temple, and it was burned."

On the other hand, "In the village close by us on one side, a man who was once a church member is held in great esteem as an oracle, and is called to see the sick, and predict whether they will recover. He assumes the appearance of one inspired, and utters their fate. It is a source of gain to him, as he receives presents of fowls, sheep, etc., which he offers at the temple, but appropriates to himself. Not long since he went through the village at midnight, calling out to the evil spirits to keep away and not come to their village. Many of the people have attributed their comparative exemption from the disease to his power, and are confirmed in their idolatry. I am told

by one of our teachers, that a man in his native village, at one of the other stations, who in like manner assumes inspiration, went out at night to drive away the evil spirits, which were the supposed cause of the disease then prevailing there, and returning to the temple announced that the spirits refused to go till a special offering should be made. The people collected and made the offering, and the sickness ceased that very day, and has not appeared there since.

"It is at such a time that we see where the trust of the people really is, and our hopes that idolatry is losing its hold are moderated. There is probably not another village in all our field where more missionary labor has been expended than in the two villages I have now mentioned; none in which there are more apostate church members, and on the other hand, none from which there has been a larger gathering of real Christians who still stand as such. They are the homes of three native pastors, two native preachers, three catechists, one training school teacher, and others, teachers and Christians. So wheat has already been gathered from the chaff, and we hope that what remains may not all be reserved for burning.

"The Christians have been remarkably preserved. Three children of Christian families only have died at this station. The pupils of the training school have also been mercifully preserved. We feared that they might be scattered, but they all remain, going on with their regular duties."

#### ADDITIONS AT OODOOVILLE.

Mr. S. W. Howland wrote from Oodoo-ville, April 17th:—

"Since my last letter to you, in October, we have had two communion seasons, at which we received to the church twenty-five. Of these seventeen were received in December, and eight the day before yesterday. Of those received in December nine were from South Erlaly, three being women. It was an interesting sight to see heads of families coming forward to receive baptism for themselves and their households, — a sight

which stirred the church to greater zeal and hope, and was not without permanent effect, as manifested in this last communion service, at which there were four candidates from South Erlaly."

#### A CHANGED VILLAGE.

"That village, which appropriately has the name of *Erlaly* (seven temples), might soon appropriately take the name of *Devaly* (God's temple), as there is now a goodly company of over twenty Christians there. The catechist working under them is supported by the church. The opposition does not prosper, and the rival school is entirely closed, at least for the present, partly on account of the cholera. A quarrel has risen between the Brahmins and others, because the former were thought to be too greedy of gain in the people's necessity from famine and cholera, and the people have undertaken to conduct their ceremonies for themselves, without the help of the priests.

"The interest awakened at the December communion manifested itself also in a morning prayer-meeting, commenced at their own suggestion, as a preparation for the week of prayer, and kept up until cholera came into our midst. The increased interest of one who was received this week, dates from the interest of others in him at that time; and the pastor has on his visiting list the names of about thirty, who are more or less interested."

#### SELF-SUPPORT.

"The church has assumed the salary of a catechist at Erlaly, at fifteen rupees [per month], and has added two rupees to the pastor's salary, making it twenty-four, still continuing the other nominal catechist at five rupees. They also endeavor to do more for the Island work. If they meet all the obligations they have assumed, it will be quite an improvement, especially in these famine times. They even talk of putting up a belfry (as the bell is now hung in a tree), and of buying a hearse, — the latter proposition being suggested by the difficulty of conducting the funeral of Christians in a Christian way."

## THE CHOLERA AT OODOOVILLE.

"Cholera has raged in some parts of this field, and has not yet wholly left us. Several hundred have been attacked, of whom about one third have died. In the Chunnagam girls' school, which we started last year, by the aid of the Woman's Board, eleven died. One very interesting case I mentioned in my report in December, and we cannot but believe that more learned to love Jesus in that school before they were called away. None of our church members died of the disease."

## A HEATHEN FESTIVAL—DRAWING THE CAR.

"Last Thursday was the Tamil New Year's day, and the time for the great festival at Manepy. As they have a new car this year, costing £300 or £400, and very heavy, and as the road is very narrow between the temple and the mission premises, there was a good deal of talk about pulling down the mission fence, and it seemed best for me to be at Manepy to prevent trespass. They had great difficulty in getting the car up into the road, because the fence gave so little room for pulling at the ropes. It was only by holding up to them the law, and being personally present, that I kept them out. A good many stones were thrown, but only by the rougher ones, and only to intimidate. On the whole, the crowd was well-behaved, and showed little or no fanatical excitement. They were fully three hours in getting the car half around the temple and past our premises, and repeatedly broke their four-inch cables. The lower part of the car, for twelve or fourteen feet, up to where the idol is placed and the priests stand, is solid timber, beautifully carved with designs of mythological horses, flowers, gods and goddesses, undisfigured by paint, but the rich color of the wood well brought out by oiling. The wheels, a foot thick, on fixed axles, made it very unwieldy. There was scarcely the usual number of cavadies carried, and the number of people did not seem as great as on former occasions. Though one man estimated them at 200,000, there were probably between 5,000 and 10,000."

## Japan Mission.

## THE BOLDNESS OF CHRISTIANS.

MR. DE FOREST, writing from Osaka, April 9th, gives some striking illustrations of the confident boldness of native believers in proclaiming the truth, thus:—

"What shall I write you with reference to our Osaka work? There is so much to say that to choose what to write is the main trouble. Let me call your attention to the *boldness* of the Christians in preaching anywhere and everywhere, and in making the greatest possible claims for this way over every other. I have just attended three successive meetings, the first of which was a union service of our two churches. Here the main thoughts presented were that the 'isles afar off, that have not heard my name,' shall glory in the knowledge of the true God; that among those islands stands Japan; that the Japanese, in every city and town, are now feeling the utter insufficiency of the old religions, town officers telling the people not to pay any more attention to the foolish worship of the land. Near Osaka is a huge temple, capable of holding 1,000 or 1,200 hearers, and we are assured that the audience don't average over three or four persons. Poor priests! They will soon have hard picking if they try to live by teaching the people to pray by clapping hands, burning candles, ringing bells, and muttering old Sanskrit words which priests themselves don't understand.

"Meeting number two was in a private house, with about twenty hearers. They were told that Osaka now and Osaka a year ago are not the same thing. Then no man could preach openly, outside of the little concession; now there are more open preaching places than men can occupy. Of the eight regular places, one has had to be dropped for lack of force. The governor of Osaka, ten years ago a persecutor of Christians, now cares nothing how fast they multiply right under his eyes; and the reason is, that the government of Japan—the highest officers—now know that the spread of Christianity will make better men and women than ever lived here.



"Meeting number three, was yesterday (Sunday). On going to the chapel, Dr. Gordon found a Christian there from Niigata, who was asked to preach. He stood up and translated from an English Testament, the words 'I am not ashamed of the Gospel of Christ.' 'Why not?' said he. 'Because it is the only true wisdom on earth — the source of all wisdom; and nobody need be ashamed of this.' Then he made one of the neatest turns I ever heard, challenging all other religions to show their wisdom, if they had any; and if they failed to produce it, — by their origin, by their fruits, or by their teachings, — then it was for *them* to be ashamed, not for the Christian. And so the whole and exclusive privilege of being ashamed was handed over in bulk to the party who properly owned it.

"These are meager sketches, but such as I have I give. It is a strange thing, — a daring thing, — in this land, for Christians to pray, openly and everywhere, that the Mikado, whom many people still think to be a true Son of Heaven, may believe on the Lord Jesus and be saved. It is strange and daring for preachers to assert publicly, that even the governor of Osaka has no other way of being saved than through Jesus Christ. The bold front, the open challenging, and yet the quiet and steady working of the Christians of Japan is certainly telling. We do not need to *dream* that somebody is saying 'Come over and help us;' for hardly a week passes but that some call, in a living voice, says to us, 'Do please come and teach us, too, about this new way.'

"But, in the midst of all this, there are baptized ones who are disclosing something of the character of tares among wheat; and it is a shadow of consolation to think, that were it otherwise, they would not resemble at all the churches from which we came!"

#### VISIT TO OKAYAMA.

Mr. Taylor reports, May 19th, a visit to Okayama, one hundred miles west of Kobe, on the Inland Sea. He had a long and uncomfortable trip in going, in "a little steam tub, from 30 to 50 feet long," the commodious boats having been all

pressed into government service for transporting troops and munitions of war to Satsuma, to suppress the rebellion. At Okayama he was welcomed very gladly by Nakagawa, "the third officer in rank in the ken," who had received him with like kindness on a former visit, and who now very soon began to urge him to remove to that place and make it his place of residence. He took Mr. Taylor to visit some of his friends, and to look at enterprises with which he was connected, especially a large establishment for manufacturing fine crockery, which, chiefly through his influence, "rests on the Sabbath," and then secured a place for preaching, in the business part of the city.

Somewhat informal services seem to have been held, mornings and evenings, in different sections of the city, while Mr. Taylor remained, with small audiences, mostly of the higher classes of people, and followed often by protracted conversations, answering questions, etc., "often the most interesting part of the meeting."

#### TRANSPORTED SKEPTICISM.

Respecting one of these occasions he writes: —

"Nore San and my assistant did the talking. We had a long conversation with one of the teachers in the school. His idea was, that moral science and education constitute all that is necessary for the people; that perhaps the lower classes would be benefited by religion, but the upper classes do not need it. This is a very common idea among the higher classes. He wanted to know why the people of the United States, being well educated and versed in morals, still had such institutions as Mormonism, free love, gambling hells, brothels, and, not long ago, slavery? Apparently not perceiving that such things, in the midst of an educated and nominally moral people, were proof that his theory was at fault, namely, that moral science and education are of themselves sufficient, without religion.

"He said that Mr. —, once superintendent of schools in Connecticut (of

whom I know nothing), had said that education and moral science, if taught the youth, were sufficient; and asked, 'If it is not so why did he say it?' 'Bismarck had said that all the learned men were unbelievers in Christianity, and Bismarck was a learned and great man. Why is this, if the religion of Christ is true and necessary?' I mention this to show what the missionary has to contend with among the educated classes in Japan. The infidel sayings of men in the States and in Europe travel to heathen lands before the missionary, and have to be met by him."

#### MORE PROMISING INQUIRERS.

Again Mr. Taylor writes: "My last talk was on the evidences of the truth, and the fullness of the Christian religion; and I gave them a strong exhortation to study it, and see the truth for themselves. They were much impressed and promised to do so. They bought all the books we had to sell, and I promised to send them more. They urged me to come often and stay long, that they might learn more; expressing again and again the desire that I would come there to live. Three or four of the young men living near our hotel bought the gospels, and had read them through before we left (in about a week). When they came across a place they could not well understand, they marked it, and when we were in our rooms, came to have such passages explained. Thus they often encroached upon our hours of rest, late in the night; but they appeared eager to learn and we were glad to instruct them."

#### DESIRE FOR A RESIDENT MISSIONARY.

At the close of his narrative our brother states:—

"I had a long talk with Nakagawa San the night before I left. He urged me, as strongly as he could, to come and live at

Okayama. He wanted me to teach in the hospital three days in the week, and spend the rest of the time teaching Christianity. If I would come, he thought they could soon establish a church. I promised him I would lay the matter before the mission at the next annual meeting. I then hoped to have permission to go there and open a new station, but our numbers are so reduced that I fear the privilege of going will not be granted me.

"I have since heard, through Nore San, that those who heard us and bought books are diligently reading and talking over the new and important thoughts presented to them; and are anxiously awaiting Mr. Atkinson's visit, which I promised them. He has now gone."

#### A NEW CENTER OF LIGHT.

Mr. Learned wrote from Kioto, May 9th:—

"We have had a call from President Clark, of the Amherst Agricultural College, who gave us a very interesting account of his work in Tezo (?), where he has been for some months engaged in organizing an agricultural college. All his class, sixteen in number, have become Christians, and have signed a covenant, professing their faith in Christ, and promising to live Christian lives and unite with a Christian church at the first opportunity. Mr. Clark was at first prohibited by the governor from even giving Bibles to the young men, but the prohibition was removed when the governor found that he could not teach ethics without the Bible."

Mr. Learned also writes: "The Satsuma rebellion has been nearly overcome, I think, though the fugitive rebel army has not yet been captured. The victory has cost the country dearly, both in men and money. We know neither the real nor the professed aims of the leader of the rebellion."

### MISCELLANY.

#### PLAIN WORDS.

BY MR. SPURGEON.

In an address before the English Baptist Missionary Society, at its recent

anniversary, Rev. C. H. Spurgeon said:—

"A few more fresh ones [men], how they might stir us all up to do more than

we have ever dreamed of for the cause of Christ. Well, but we want more money, too. Yes, and you have got it. God has trusted His Church with money to a wonderful extent. I am persuaded that we must rise to a higher style of giving before the Lord will ever bless the nations through us, to any great extent. Was not that well said by Mr. Statham, that our luxuries cost us more than our Lord? Will you think of that, some of you? Will you try to see if it is not true? Put down any one of your luxuries. Luxuries! Why, there are some whose stockings cost them more in a year than they ever give to Christ. More is spent on one's neck or foot, more sometimes on one's little finger, than is given in the year for Christ. Some of those diamond rings ought to go into the plate to-night. And there are plenty of other things we might do for Christ. . . .

"Dear friends, you sometimes say, 'Will [not?] the heathen be saved if we do not send the missionaries?' I will ask you another question, 'Will you be saved if you do not send out any missionaries?' because I have very dreadful doubts about whether you will. Do not smile. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ? If he be not like Christ, and have not the spirit of Christ, then he is none of his. 'Well,' says a young man, 'I have been arguing with myself whether I should go.' I will tell you another thing to argue. Take it for granted that you ought to go unless you can prove that you should not. Every Christian man is bound to give himself to the Master's work in that department which most needs him, and that is foreign missions, unless he can prove to his own satisfaction that he ought not, and that he has not the gift. . . .

"If a vine-branch bear no fruit it is good for nothing. You cannot make it into the smallest useful article. Shall a man even hang a pot upon the fire thereby? It is good for nothing but to be burned if it be not fruitful. A fruitless merchant or a fruitless professor of science may have some sort of use; but a

fruitless Christian is good for nothing. 'Men gather them, and they are cast into the fire, and they are burned.' I began with the *privilege* of working for Christ; I close with the *necessity* of working for Christ. If you do not bear fruit to him, are you his disciples at all? Can you prove that you belong to him! Salvation is not of works, but salvation produces works, and such works as those which show themselves in our missionary operations. 'I speak as unto wise men; judge ye what I say.' By the dying myriads I do beseech you, arise to work with Christ for their salvation. By his blood and wounds, which brought you from your own destruction, cease not both to pray and to labor, until the hymn with which my predecessor finished shall be heard all over the world —

'Jesus shall reign where'er the sun  
Doth his successive journeys run.'"



#### THE ISLANDS WAITING FOR HIS LAW.

MORE than three hundred islands in Polynesia are said to have been won from idolatry to Christianity within less than fifty years. Much of this work has been done by native teachers. Here is one of the cases. Rev. Dr. Turner writes respecting his recent visit to Nanumanga, as quoted in the "Illustrated Missionary News": "It was only nine months since the teacher Ioane was landed here, and for the *third* time an effort was made to introduce the Gospel. We approached the island, therefore, with no small anxiety to know whether the young man and his wife were safe, and whether it had pleased God to crown his mission with success. The first canoes answered to his name. One native said, in broken English, 'He good man;' and by 11.30 the 'good man' stepped over the ship's side himself, shook hands, thanked God, and proceeded to give us the cheering news that heathenism on the island had received its death-blow, that the altars in the two temples were broken down, that the former ceremonies on the arrival of strangers were at an end, that a chapel seventy feet by thirty had been erected, and that one hundred and fifty, including



the king and a number of the principal chiefs, had become Christians. This was all confirmed when we went on shore, and the results of this young man's humble, prudent, prayerful, and earnest work, by God's blessing, are truly wonderful. On his first Sabbath on shore, in September last, Ioane had twenty-four to hear him. On the second Sabbath he begged them to give up working on the Lord's day, and this they did. On the following Friday, at a conversational meeting with them about their gods, he said that their sacred pillar was merely a piece of wood made by God and perishable, but that the true God never dies. The fish which they revered were made by God for men to eat, and it was the same with their sacred birds, such as the areva or cuckoo. . . . The people were much impressed by what he said. At midnight he was waked up by two of the chiefs, who asked him to rise and go with them. They took him to the bush away from the hearing of everybody, and there they talked. They said they had made up their minds to turn over, but their great difficulty was how to get rid of the relics, or gods. He said he had no fear of them, and was ready to burn, or bury, or remove in any way they liked. This was all they wanted, and they decided to let him be the executioner on the following day.

#### BURYING THE IDOLS.

"The day came; five of the chiefs took their seats, surrounded by all the people, and Ioane was sent for. The first thing to be done was to remove from the necks of these men the sacred necklaces which were supposed to link them on to the special protection of the gods. It was considered death for any one to remove them, but Ioane stepped forward and broke the fragile network — the people staring in astonishment, and expecting every moment to see him fall down dead. The necklaces were removed, the spell was broken, the weakness of the gods manifest. 'And now,' said he, 'let us pray;' and there and then he led their thoughts in prayer to the true God. He was then directed to go and break down the altars in the temples, remove the skulls and stone idols,

and also the clubs and spears of the gods. Every eye followed him, many still looking upon him as a dead man. In went his axe to the two pillars sacred to the 'shooting-star' god. He handled carefully the skulls as he took them from their places, and respectfully covered them with a piece of Samoan native cloth. . . . On the Monday they proceeded with the burial of the skulls and other sacred relics from the temples and family skull-houses. Some of the new converts helped Ioane, and in that grave of heathenism, dug in the village malae, or place of public meeting, they laid 134 skulls, one wooden idol, two stone idols, fourteen shell trumpets, used in calling assemblies, and a lot of clubs and spears used only by order of the gods."

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#### CONSECRATED FERNS.

Mr. Coan writes from Hilo, Hawaii, to the Treasurer: "My wife has been pressing and mounting Hawaiian ferns and mosses, to obtain funds for objects of benevolence. She wishes to remit twenty-five dollars to Mrs. B. E. Bates, Treasurer of the Woman's Board, Boston, and I have taken the liberty to draw an order on you for that amount.

"We are quite comfortable in health, and the Lord enables us to work continuously in his vineyard. On every communion season there is a little gathering into our church, and our monthly concert contributions keep up well. For the last six months the sums read thus: October, \$94, November, \$94, December, \$89.80, January, \$109, February, \$107, March, \$108 — \$601.80."

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A NEW edition of this admirable work is evidence of the popular favor with which it has been received. It is the fit record of a remarkable man and a not less remarkable missionary.

As a boy, he required and received the

firm and kindly discipline of a wise and judicious mother; as a youth, full of overflowing animal life, he delighted in all athletic sports, to the damage, somewhat, of his standing as a scholar; yet as he grew older, he gave proof more and more, of a work of grace that chastened and elevated, and brought all his generous sympathies and aspirations into obedience to Christ. As early as 1841, when he was but fourteen years of age, the Bishop of New Zealand said, half playfully, half in earnest, to Lady Patteson, "Will you give me Coley?" And when her son told her that it was his greatest wish to go with the Bishop, she promised him her consent and blessing if he should retain his wish. This desire, though less controlling at Eton and Oxford than might have been anticipated, sank deep into his heart, and gave a deeper seriousness to his ardent, buoyant spirit. His scholarship secured him a Fellowship at Merton College, and was illustrated in his attainments in Arabic, Hebrew, and Syriac, while a student in Germany.

After two years of successful, happy labor in the pastorate, his aspirations for missionary work were renewed by a call to it from Bishop Selwyn, who had first proposed it to his mother. In 1855, at the age of twenty-eight, he accompanied the Bishop on his return to the Melanesian Islands, the southwestern section of what is commonly known as Polynesia. The eldest son of an English justice (Sir John Patteson), connected with the best literary and social circles of England, with every prospect of honor and position at home, he gave himself once and for all to the missionary work. Such was his success, so wise his plans, that five years later he was consecrated Bishop of the field committed to his care.

We cannot here trace at length the brilliant career of this devoted, self-sacrificing follower of Christ. The genuine, many sided, accomplished man, of rare intellectual gifts, developed, disciplined, and refined by the best culture of his time at home and abroad, humbled himself to the lowest and most degraded of men, and drew their hearts to him in tenderest love and devotion. He could

descend to the most menial offices to teach his native boys what to do. He never said "go" till he had first said "come," and thus gained an influence such as is given to few men. He could be familiar without loss of dignity, because always the man before he was the minister or bishop. He trusted others, and others trusted him, and if he fell at last a victim at the hands of men he would have blessed, it was the mistaken vengeance of those who had before been cruelly wronged by men of his own race.

By his will he bequeathed his whole inheritance to the Melanesian Mission. He had so wisely and so fully matured his system that it could go on without him. A native who knew him well paid him this tribute — the best key to his successful career: "As he taught, he confirmed his word with his good life among us, as we all know. He did nothing to gain anything for himself alone, but he sought what he might help others with, and thus he worked with it; and the reason was his pitifulness and love. He did not despise any one, nor reject any one with scorn, whether it were a white or a black person. He thought them all as one, and he loved them all alike."

We gladly commend the example of Coley Patteson to all Christian students in our colleges and seminaries, to all young men aspiring to render the greatest service to their fellow-men, to all missionaries — for the many illustrations of wise methods in the conduct of their work, and to all who admire heroic, self-sacrificing and chivalric devotion to a noble cause.

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*The Story of a Fellow Soldier.* By FRANCES AWDRY. London: Macmillan & Co. 16mo. pp. 222.

This a much briefer memoir of the same excellent man, Bishop Patteson, prepared more especially for young readers, it would seem, and an excellent book for Sabbath-school libraries.

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#### GLEANINGS.

A cheering month to the Baptist Missionary Union was March, the last month

of its financial. The "Missionary Magazine" says: "The total of receipts in March, 1876, was \$67,400.36, and those in March, 1877, could not be expected to be anything like as large as those in March, 1876. But to the surprise and joy of all, the closing month of the last fiscal year gave to the treasury of the Union \$75,687.42—an increase of \$8,287.06 over the amount given in March of the previous year. Our fears and unbelief have been rebuked."

— The "Chinese Recorder," for January, gives an example of the fidelity and success of a native preacher who was converted at Hongkong and returned to his native city, Poklo, in the interior, in 1850. Eleven years later, missionaries visited the place and baptized over one hundred and fifty converts as the fruits of his labor. Another instance is given of a native at Chong-lok, who presented a hundred persons for baptism, on receiving a visit from a missionary. The same article gives pleasing instances of Chinese liberality in the support of the Gospel.

— The ordinary income of the English Church Missionary Society for its last financial year was £175,995, and receipts for special purposes were £14,700, making a total of £190,695,—\$953,475. But even these large sums are quite inadequate to meet the growing expenditure of the society, which has risen to \$1,054,295.

— The British and Foreign Bible Society had a "free income," last year, of about \$522,308, and the receipts from sales, in addition, were \$512,013. The issues of the year were 2,670,742 copies of Bibles, Testaments, and portions.

— Canon Duckworth reports the following remark as made to him by a native of high character and education in India: "If English Christians would only practice one tenth of what they profess, India would soon be converted. What we want from you is not more Christianity, but more Christians."

— The "Record" of the Church of Scotland refers to a report of the Committee on Liberality, to the General Assembly, as showing that, "out of a total of £350,621, only £25,357, or less than one

thirteenth, is given for heathen and Jewish missions. Up to last year the Church's whole missionary agency for the heathen was confined to India. For a year she has had one small mission in the centre of Africa." Now, "a member of the Church has offered to the Foreign Mission Committee to guarantee £1,000 if the Church will institute a mission to China."

— An important memorandum has been adopted by the Church Missionary Society's Committee, on the measures to be adopted to make the Freed Slave Settlement in East Africa self-supporting. It is proposed to try the cultivation of cereals, cotton, etc., the manufacture of oil and coir-rope from the cocoanut tree, and the export of gum copal, beeswax, and india-rubber.

— The English Presbyterians have had a mission on the island of Formosa for the past twelve years. They have now thirteen churches among the Chinese there, and as many more among the aborigines, over a thousand baptized converts, and three thousand attendants on public worship. A good beginning.

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#### DEPARTURES.

Mrs. Logan, of the Micronesia mission, sailed from San Francisco May 23d, on her way to Ponape.

The *Morning Star* sailed from Honolulu June 14th, for Micronesia, taking Mrs. Logan, returning to Ponape, Dr. and Mrs. Pease, new laborers, on the way to Ebon; also Rev. S. P. Kaaia and wife, and Mr. S. P. K. Nawaa and wife, Hawaiian missionaries for the Marshall Islands; Mr. Kaaia returning after a visit for health at the Sandwich Islands, and Mr. Nawaa going for the first time.

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#### ARRIVALS.

Mr. and Mrs. Montgomery, returning from the United States, arrived at Marsh, Central Turkey mission, May 12.

Dr. and Mrs. Hyde arrived at Honolulu May 30th; also Dr. and Mrs. Pease and Mrs. Logan, on the way to Micronesia.



## OFFERINGS FOR THE DEBT.

VERMONT.		NEW YORK.	
Benson, A friend,	\$2 00	New York, A friend,	300 00
MASSACHUSETTS.		Sherburne, 1st Cong. ch. and so.	5 00—305 00
Brookline, E. P.	10 00	Received for the "Debt" in June,	357 00
Hawthornport, Freeman Snow,	5 00	Previously acknowledged (see July	
Shelburne Falls, E. Maynard,	30 00—45 00	"Herald"),	8,898 75
CONNECTICUT.			\$9,245 75
South Britain, N. C. Baldwin,	5 00		

## DONATIONS RECEIVED IN JUNE.

MAINE.		NEW YORK.	
Aroostook county.		Wadham co. Aux. Soc. C. F. Thompson, Tr.	
Houlton, Cong. ch. and so.	\$5 00	Brattleboro, Cen. ch. and so. 181.28;	
Cumberland county.		m. c. 77.62;	258 90
Gorham, Cong. ch. and so.	9 12	Jamaica, Cong. ch. and so.	11 00
Portland, St. Lawrence st. ch. and so.	13 73—22 85	Saxton's River, Cong. ch. and so.	13 50—283 40
Kennebec county.		Windsor co. Aux. Soc. Rev. C. B.	
Winslow Cong. ch. and so.	27 50	Drake and J. Steele, Tr's.	
Lincoln and Sagadahoc counties.		Ascuteville, Cong. ch. and so.	15 00
Woolwich, D. C. F.	10 00	Norwich, Cong. ch. and so.	18 00—33 00
Penobscot county Aux. Soc. E. F.		—, H.	3 00
Duren, Tr.			818 66
Hampden, Cong. ch. and so.	17 00	Legacies.—Danville, Aaron Wesson,	
Somerset county.		by D. W. Choate, Adm'r, 2,000,	
Norridgewock, Cong. ch. and so. m. c.	25 00	and interest, 479, less costs, 150,	2,329 00
York county.			3,147 66
Saco, 1st Cong. ch. and so.	30 05	MASSACHUSETTS.	
	137 40	Barnstable county.	
NEW HAMPSHIRE.		Hawthornport, Freeman Snow,	5 00
Cheshire co. Conf. of Ch's. George		North Truro, Friend,	10 00—15 00
Kingsbury, Tr.		Berkshire county.	
Gilsum, Cong. ch. and so.	32 50	Pittsfield, South Cong. ch. and so.,	
Keene, E. H. Clark,	4 00	m. c.	39 26
Marlboro, Mrs. H. M. Nye (5 for		Windsor, Cong. ch. and so., 2; a	
Papal Lands),	10 00—46 50	Friend, 6.35;	8 35—47 61
Grafton county.		Bristol county.	
Bristol, Cong. ch. and so.	2 00	Fall River, 3d Cong. ch. and so.	23 75
Hanover, Cong. ch. and so.	177 23	Taunton, Trin. Cong. ch. and so.,	
Haverhill, Cong. ch. and so.	35 12—214 40	114.75; Union Cong. ch. and so.	
Hillsboro co. Conf. of Ch's. George		39.36;	164 11—177 86
Swain, Tr.		Brookfield Asso'n. William Hyde, Tr.	
Brookline, Cong. ch. and so.	6 00	Globe Village, Evang. Free Ch.	20 43
Mason, Cong. ch. and so.	4 50	North Brookfield, 1st Cong. ch. and so.	83 48
Milford, Hearer, by Rev. I. Pierson,	1 00	Warren Cong. ch. and so.	79 53—183 44
Mount Vernon, Cong. ch. and so.	23 00	Essex county.	
Nashua, Pearl st. ch. and so.	40 34	Andover, Teachers and Pupils of	
South Greenville, Cong. ch. and so.	28 25—103 09	Abbott Academy,	182 76
Merrimac county Aux. Society.		Lawrence, Lawrence st. ch. and so.	
Concord, Rev. William R. Jewett,	50 00	add'l, 127.49; South Cong. ch.	
Webster, Cong. ch. and so.	21 00—71 00	and so. m. c., 8.04;	135 53—318 29
Rockingham county.		Essex county, North.	
Salmon Falls, Cong. ch. and so.	12 00	Bradford, Mr. and Mrs. Warren	
Stafford county.		Orway,	100 00
Gilmanston, Cong. ch. and so.	15 00	Haverhill, A friend,	5 00
" Iron Works, Peter Dudley,	10 00	Newburyport, North Cong. ch. and so.	34 53
Meredith Village, Cong. ch. and so.	20 00	West Newbury, G.	3 00—142 53
Rochester, Cong. ch. and so. 24 74;		Essex co. South Conf. of Ch's. C. M.	
do. for Papal Lands, 42.55;		Richardson, Tr.	
Daniel Horoe, 5;	72 29	Beverly, Dane st. ch. and so. 293.31;	
Tamworth, Cong. ch. and so.	12 40—129 69	m. c. 43.27;	336 58
Sullivan county Aux. Soc. N. W.		Danvers, Maple st. ch. and so. to	
Goddard, Tr.		const. R. S. PERKINS, H. M.,	
Claremont, Cong. ch. and so. m. c.	6 05	127.56; 1st Cong. ch. and so.	
	582 73	to const. SAMUEL A. TUCKER, H.	
VERMONT.		M., 100;	227 56
Bennington county.		Marblehead, 3d Cong. ch. and so.	10 00
Bennington, 2d Cong. ch. and so.	58 25	Peabody, Rockville Cong. ch.	8 00
Manchester, A friend of missions,	5 00—63 25	Salem, South Cong. ch. and so. (of	
Caledonia co. Conf. of Ch's. T. M.		which from a friend to const.	
Howard, Tr.		GEORGE P. EASTMAN, H. M.)	636 00—1,218 14
St. Johnsbury, South Cong. ch. and so.	302 92	Hampden county Aux. Soc. Charles	
Franklin co. Aux. Soc. C. B. Swift, Tr.		Marsh, Tr.	
Enosburgh, Cong. ch. and so.	50 00	Blandford, Cong. ch. and so.	25 65
Orange county.		East Granville, Cong. ch. and so.	25 00
Fairlee, M. S.	1 00	Springfield, 1st Cong. and so.,	
Orleans county.		69.76; Olivet ch. and so., 69.76;	
Brownington and Barton Landing,		"Shall we whose souls are lighted	
Cong. ch. and so.	57 09	With wisdom from on high,—	
North Craftsbury, Mrs. D. W.		Shall we to men benighted	
Loomis,	25 00—82 09	The lamp of life deny?" 1,000;	
		A friend of Rev. Simeon H.	
		Calhoun, 500;	1,639 52
		West Granville, A. Alvord,	8 00—1,698 17



Hampshire county Aux. Society.	
Enfield, Cong. ch. and so.	100 00
Hadley, Russell ch. m. c.	15 10
Haydenville, Cong. ch. and so.	20 06
Northampton, Edwards ch. and so., 42.31; W. 100;	142 31
South Amherst, Cong. ch. and so.	10 00—237 47
Middlesex county.	
Cambridge, North Av. Cong. ch. and so.	6 57
Malden, 1st Cong. ch. and so.	71 47
Medford, Mystic ch. and so. to const. T. F. HOWARD and J. A. CHAPIN H. M.	262 25
Newton, Eliot ch. and so.	1,106 04
Newtonville, Central Cong. ch. and so.	5 00
Reading, Cong. ch. and so. 7; L. W. 5;	12 00
Somerville, 7.77 ack'd in April from Prospect st. ch. should be from Franklin st. ch.	
Waverly, Cong. ch. and so.	42 00
Wilmington, Cong. ch. an. coll.	31 65—1,536 98
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so.	17 50
Littleton, Cong. ch. and so. 75; Otis Manning, 100;	175 00
Maynard, Cong. ch. and so.	47 39—239 89
Norfolk county.	
Braintree, 1st Cong. ch. and so. m. c.	28 10
Canton, Elijah A. Morse,	1,000 00
Franklin, Ortho. Cong. ch. and so.	56 19
Medway, Village ch. and so.	102 55
Quincy, B. C. H.	1,000 00
Randolph, 1st Cong. ch. and so. m. c. 6 mo's. 83.95; Gents' Assoc. 163.64; Ladies' Assoc. 46.36;	298 95
South Weymouth, 2d Cong. ch. and so.	65 00
Walpole, Ortho. Cong. ch. and so.	55 00
Wellesley, Miss. Soc. of Wellesley College,	4 00
Wrentham, Cong. ch. and so. m. c.	5 00—2,614 79
Old Colony Auxillary.	
New Bedford, Pacific Cong. ch. and so. 65.54; 1st Cong. ch. and so. 50;	115 54
Plymouth county.	
Ahington, 1st Cong. ch. and so.	13 74
Bridgewater, Central sq. Cong. ch. and so.	76 00
Hingham, Cong. ch. and so.	27 10
Middleboro, M. H. Swift,	6 00
Plymouth, ch. and soc. of the Pilgrimage,	45 52—168 36
Suffolk county.	
Boston, Phillips ch. 245; Eliot ch. 26.50; do. W. F. Day, 100; Central ch. 10.11; Vine st. ch. 10; Union ch. 8.51; Mount Vernon ch. 3; "Cash June 13," 100; S. D. S. 90; Silas A. Quincy, 10; "Sarah," 10;	613 12
Chelsea, 1st Cong. ch. and so. 83.34; A. M. Dutch, 10;	98 34—711 46
Worcester county, North.	
Petersham, Cong. ch. and so.	5 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Shrewsbury, J. S. Hastings,	1 00
Southboro, Cong. ch. and so.	23 42
Worcester, Salem st. ch. and so.	27 67—57 09
— A lady, for Bible Readers in India,	50 00
	9,587 62
Legacies. — Fitchburg, Mrs. Frances C. Hale, by Daniel Messinger, Ex'r,	96 00
Grafton, Eliza A. Burton, by L. K. Leland, Adm'r,	54 38
New Marlboro, Mrs. Betsey Stevens, by Harvey Sheldon, Ex'r,	100 00
Springfield, Henrietta A. Reynolds, by Daniel Colton, Ex'r,	19 35

Wilmington, Jonathan Manning, by Levi F. Manning, Ex'r in part,	1,000 00
	10,857 £5
RHODE ISLAND.	
Central Falls, Cong. ch. and so.	56 19
Pawtucket, Rev. C. Blodget, D. D. Providence, Central Cong. ch. and so. 2,238.41; Charles st. ch. and so. 24.10;	2,227 51—2,293 70
CONNECTICUT.	
Fairfield county.	
Greenwich, 2d Cong. ch. and so. for Papal Lands,	74 59
Sherman, Cong. ch. and so.	23 60
South Norwalk, Cong. ch. and so.	63 00
Trumbull, Cong. ch. and so. for Papal Lands,	8 25
Wilton, Cong. ch. and so., m. c.	10 60—185 04
Hartford county. E. W. Parsons, Tr.	
Enfield, 1st Cong. ch. and so.	30 76
Hartford, Park ch. 128.79; Center ch. m. c. 10.64; Asylum Hill, a friend, 30;	169 43
Manchester, 1st ch. 74.24; 2d ch. 148;	222 24—422 43
Litchfield county. G. C. Woodruff, Tr.	
Lakeville, Village Prayer Meeting,	11 00
Salisbury, A friend,	5 00
Thomaston, Cong. ch. and so.	71 26
West Winsted, 2d Cong. ch. and so.	43 02
Winsted, Cong. ch. and so.	77 01—207 29
Middlesex co. E. C. Hungerford, Tr.	
Middletown, 1st Cong. ch. and so.	15 00
Old Saybrook, Cong. ch. and so.	45 93—60 93
New Haven county. F. T. Jarman, Agent.	
Fairhaven, 2d Cong. ch. and so. to const. Mrs. HELEN L. HOVEY, H. M.	118 50
New Haven, Davenport ch. 30.71; North ch. m. c. 4.40; 1st ch. m. c. 13.64; 3d ch. 40.75;	89 50
South Britain, N. C. Baldwin,	10 00—218 00
New London county. C. Butler and L. A. Hyde, Trs.	
Griswold, a friend,	10 00
Norwich, Broadway ch. m. c. 26.43; 1st ch. m. c. 11.85;	38 23
Old Lyme, Cong. ch. and so.	26 66—74 94
Tolland county. E. C. Chapman, Tr.	
Somers, Cong. ch. and so. m. c.	26 27
	1,194 90
Legacies. — Bridgeport, E. W. Day (of First Church), by Rev. G. B. Day, Adm'r, Harwinton, Sarah B. Hayes, by S. J. Logan, Ex'r,	1,000 00
	1,200 00
	3,394 90
NEW YORK.	
Ashland, a deceased friend,	25 00
Belmont, LEWIS A. HICKOK, to const. himself, and Mrs. MARY L. HICKOK, H. M.	200 00
Brooklyn, Clinton Ave. ch. add'l, 30; do. Mrs. E. W. Budington, 50; do. S. W. Johnson, 10;	90 00
Buffalo, Westminster Presb. ch.	10 00
Eaton, Cong. ch. and so.	19 21
Elma, Mrs. E. S. A. Bancroft,	2 00
Flushing, 1st Cong. ch. and so.	21 76
Franklin, Cong. ch. and so.	27 67
Gainesville, Cong. ch. and so.	4 00
Honeoye, Cong. ch. and so.	50 00
Lima, a friend,	10 00
Livonia, 1st Presb. ch. and so.	30 00
Madison, Cong. ch. and so.	5 00
Morrisville, L. D. Dana,	10 00
Paris Hill, Cong. ch. and so.	11 00
Reading Centre, James Rattray,	2 00
Sherburne, 1st Cong. ch. and so.	150 55
Whitney's Point, Harvey Squire,	3 00—671 19
Legacies. — Mrs. Zemah Dennis, by James K. Penfield, Ex'r,	400 00
Sacket's Harbor, Mrs. Emma Adams Kinney, by G. E. S. Kinney, Ex'r,	25 00
	1,096 19

PENNSYLVANIA.	
Montrose, Edwin Lathrop,	5 00
MARYLAND.	
Baltimore, 1st Cong. ch. and so.	43 60
TEXAS.	
San Antonio, S. M. N.	2 50
VIRGINIA.	
Falls Church, Cong. ch. and so.	21 86
OHIO.	
Andover, Cong. ch. and so.	9 00
Cleveland, Madison Ave. ch. and so.	3 00
Delhi, John Winsor,	5 00
Evansport, Mrs. H. C. Southworth,	10 00
Gomer, Welsh Cong. ch. and so. for Mexico,	37 81
Hudson, Western Reserve College ch.	8 00
Leatherwood, Welsh Cong. ch. and so. for Mexico,	6 73
Oberlin, Mrs. Rev. George Clark,	5 00
Parisville, Welsh Cong. ch. and so.	19 00—103 54
Legacies. — Mad River, Frances J. Snodgrass, by Marcus Eells, Trustee, add'l,	200 00
	303 54
ILLINOIS.	
Buda, Cong. ch. and so.	19 20
Chicago, 1st Cong. ch. and so. 23.20;	
Lincoln Park ch. and so. 42.54; Rev. E. W. Clark, 10;	80 74
Dover, Cong. ch. and so. 29.80; George Wells and wife, for Mexico, 20;	49 80
Elmira, James Armstrong, jun., deceased, by Robert Armstrong, for the mission to Turkey,	50 00
Galesburg, 1st Cong. ch. and so.	122 89
Geneseo, 1st Cong. ch. and so.	157 93
Joy Prairie, Cong. ch. and so.	69 25
Lawn Ridge, D. R. and M. A. Crawford,	10 00
Lisbon, Cong. ch. and so.	27 50
Mattoon, Cong. ch. and so. add'l,	6 00
Minooka, Cong. ch. and so.	7 32
Odell, Mrs. H. E. Dana,	10 00
Ottawa, Cong. ch. and so.	9 32
Paxton, Mrs. J. W. Cracraft, for the New Zulu station,	10 00
Peru, Cong. ch. and so.	20 00
Plainfield, a friend,	50 00
Ravenswood, Cong. ch. and so.	16 50
Richmond, Cong. ch. and so.	2 50
Sandwich, Cong. ch. and so.	21 00
Toulon, Cong. ch. and so.	33 70
Viola, Cong. ch. and so.	2 00—775 65
MICHIGAN.	
Benzonia, friends,	5 00
Columbus, Cong. ch. and so.	19 12
Covert, Cong. ch. and so. m. c. 2.50; Ellen C. Shaw, 4;	6 50
Croton, Cong. ch. and so.	3 00
Dexter, Maria B. Field,	10 00
Grand Rapids, Rev. G. A. Pollard,	5 00
Hancock, 1st Cong. ch. and so.	40 00
Lodi, Eli Burton,	15 00
Milford, John Harper,	5 00
Pleasanton, Cong. ch. and so.	5 00
Port Huron, 1st Cong. ch. and so.	60 00
Rochester, Cong. ch. and so.	25 00—198 62
MISSOURI.	
Cameron, Cong. ch. and so.	7 00
Carthage, Cong. ch. and so.	9 53
St. Louis, 1st Cong. ch. and so.	89 05—105 58
MINNESOTA.	
Afton, Cong. ch. and so.	13 00
Hawley, Union ch. and so.	6 25
Minneapolis, Plymouth ch. and so.	14 29
Rushford, Cong. ch. and so.	4 52
Spring Valley, Cong. ch. and so.	19 37—57 43
IOWA.	
Belle Plaine, Cong. ch. and so.	12 50
Floris, Signature,	10 00
Oskaloosa, Rev. Asa Turner,	10 00—32 50

WISCONSIN.	
Bangor, Mrs. A. V. Williams,	5 00
Delavan, Cong. ch. and so.	5 00
Geneseo, Cong. ch. and so.	11 00
Genoa Junction, Cong. ch. and so.	2 50
Hartford, Cong. ch. and so.	10 11
Jacrosse, 1st Cong. ch. and so.	57 12
Oak Grove, Cong. ch. and so.	14 25
Oshkosh, Cong. ch. and so.	53 50
Platteville, Cong. ch. and so.	25 00
Sun Prairie, Cong. ch. and so. m. c.	4 10
Two Rivers, F. Barnes,	2 00—194 58
KANSAS.	
Millwood, Charles S. Foster,	20 00
Quindaro, Cong. church, Rev. S. D. Storrs,	1 00—21 00
CALIFORNIA.	
Benicia, Cong. ch. and so.	6 32
Oakland, 1st Cong. ch. and so.	53 04
San Francisco, Plymouth ch. and so.	260 50—319 86
CANADA.	
Province of Ontario, — Paris, Cong. ch. towards salary of Rev. C. H. Brooks,	30 00
FOREIGN LANDS AND MISSIONARY STATIONS.	
Sandwich Islands, Hilo, Rev. T. Coan's church,	42 20
Zulu Mission, J. Ireland, 52.50; Rev. J. Fernice, 5.25; Umzuumbi, m. c. 37.81; Adams, 67.65; Umtwalumi, m. c. 15.77; Mapumulo, m. c. 14.18;	193 16
MISSION WORK FOR WOMEN.	
FROM WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, Treasurer. (Of which \$159.07 for Mrs. Hume's school, Bombay),	4,160 07
FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,375 00
MISSION SCHOOL ENTERPRISE.	
MAINE. — Bethel, 2d Cong. s. s. 6; Eastport, Central Cong. s. s. 5; Orono, Cong. s. s. 5; West Falmouth, Cong. s. s. 5;	21 00
NEW HAMPSHIRE. — Gileau, Cong. s. s. 2.42; Hanover, Prof. Thayer's s. s. class, for teacher in India, 10; Piermont, Cong. s. s. 12; Portsmouth, Rogers Mission Circle, 10;	34 42
VERMONT. — Ascutneyville, Penny Contribution, 4; Bridport, Cong. s. s. 42.83; Burlington, 3d Cong. s. s. for Amazintote, 30; Cornwall, 1st Cong. s. s. 15.61; Coventry, Cong. s. s. 5; Hartland, Cong. s. s. 8; Lunenburg, Cong. s. s. 20; Richmond, Cong. s. s. 7.50; W. Randolph, Cong. s. s. 31.06;	164 00
MASSACHUSETTS. — Brookline, "Bethany Sisters Bible Class," Harvard ch. for support of a sch. at Anasias, Turkey, 27.62; South Adams, Cong. s. s. 16; Springfield, North Cong. s. s. for sch. in India, in care of Rev. H. J. Bruce, 53;	96 62
RHODE ISLAND. — Providence, Union Cong. s. s.	50 00
NEW YORK. — Camden, Cong. s. s. for scholar in Harport Seminary, 20; Walton, 1st Cong. s. s. 30.73; Waverly, W. T., 30 cts.;	51 03
ILLINOIS. — Geneseo, 1st Cong. s. s. 40; Peru, Cong. s. s. 1;	41 00
IOWA. — Graud View, Ger. Cong. s. s.	8 20
MISSOURI. — St. Joseph, Cong. s. s.	5 00
DAKOTA TERRITORY. — Elk Point, Little Workers,	5 00
Donations received in June,	\$23,444 62
" for the Debt, in June,	357 00
	\$23,801 62
Legacies received in June,	6,424 23
	\$30,225 85
Total, from Sept. 1st, 1876, to June 30th, 1877,	\$318,554.60



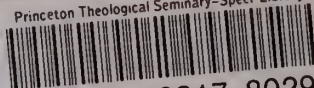
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